



**I don't know yet.**

By Joshua Arenson

## Table of Contents

Table of Contents	2
INTRODUCTION	3
What's on the Table	3
Order of the Seder	4
KADESH	5
Blessing the Wine	5
URCHATZ	6
Freedom from Disease	6
KARPAS	7
Karpas Cocktail	7
Karpas	8
YACHATZ	9
Yachatz - silly	9
From Amidst Brokenness	10
-- FOUR QUESTIONS	11
Four Q's Hebrew Coloring Page	11
-- FOUR CHILDREN	12
An anti-racist passover resource	12
-- EXODUS STORY	13
Sunflower Seeds on My Seder Plate	13
-- TEN PLAGUES	14
ChatGPT - 10 Plagues as WWE	14
-- CUP #2 & DAYENU	15
Maggid Closing - Dayenu	15
Cup #2 of Wine	16
RACHTZAH	17
Rachtzah	17
MOTZI-MATZAH	18
The Wandering is Over Haggadah - Motzi Matzah	18
MAROR	19
Maror Coloring Page	19
KOREICH	20
Visual Koreich	20
SHULCHAN OREICH	21
Schitt's Creek Shulchan Oreich	21
TZAFUN	22
TZAFUN	22
Where's Waldo & the Afikomen?	23
From "A 'Where's Waldo' Alternative to Your Afikomen Hunt This Passover" by Cara Goldfarb	23
BAREICH	24
Traditional Third Cup of Wine (Hebrew)	24
Traditional - Barech	25
HALLEL	32
Haggadah Haiku	32
NIRTZAH	33
Nirtzah	33
CONCLUSION	34
Tyrion Lannister Raises A Glass	34
SONGS	35
The Wandering is Over Haggadah - Who Knows One	35
Chad Gadya English	40

## What's on the Table

Contributed by [Geoff Chesman](#)

Source:

### The Seder Plate

We place a Seder Plate at our table as a reminder to discuss certain aspects of the Passover story. Each item has its own significance.

*Maror* – The bitter herb. This symbolizes the harshness of lives of the Jews in Egypt.

*Charoset* – A delicious mix of sweet wine, apples, cinnamon and nuts that resembles the mortar used as bricks of the many buildings the Jewish slaves built in Egypt

*Karpas* – A green vegetable, usually parsley, is a reminder of the green sprouting up all around us during spring and is used to dip into the saltwater

*Zeroah* – A roasted lamb or shank bone symbolizing the sacrifice made at the great temple on Passover (The Paschal Lamb)

*Beitzah* – The egg symbolizes a different holiday offering that was brought to the temple. Since eggs are the first item offered to a mourner after a funeral, some say it also evokes a sense of mourning for the destruction of the temple.

*Orange* - The orange on the seder plate has come to symbolize full inclusion in modern day Judaism: not only for women, but also for people with disabilities, intermarried couples, and the LGBT Community.

### Matzah

Matzah is the unleavened bread we eat to remember that when the Jews fled Egypt, they didn't even have time to let the dough rise on their bread. We commemorate this by removing all bread and bread products from our home during Passover.

### Elijah's Cup

The fifth ceremonial cup of wine poured during the Seder. It is left untouched in honor of Elijah, who, according to tradition, will arrive one day as an unknown guest to herald the advent of the Messiah. During the Seder dinner, biblical verses are read while the door is briefly opened to welcome Elijah. In this way the Seder dinner not only commemorates the historical redemption from Egyptian bondage of the Jewish people but also calls to mind their future redemption when Elijah and the Messiah shall appear.

### Miriam's Cup

Another relatively new Passover tradition is that of Miriam's cup. The cup is filled with water and placed next to Elijah's cup. Miriam was the sister of Moses and a prophetess in her own right. After the exodus when the Israelites are wandering through the desert, just as Hashem gave them Manna to eat, legend says that a well of water followed Miriam and it was called 'Miriam's Well'. The tradition of Miriam's cup is meant to honor Miriam's role in the story of the Jewish people and the spirit of all women, who nurture their families just as Miriam helped sustain the Israelites.

## INTRODUCTION

### Order of the Seder

Contributed by [Toby Lausin](#)

Source: Gateways and Rebecca Rodner



Our Passover meal is called a seder, which means “order” in Hebrew, because we go through specific steps as we retell the story of our ancestors’ liberation from slavery. Some people like to begin their seder by reciting or singing the names of the 14 steps—this will help you keep track of how far away the meal is!

## Blessing the Wine

Contributed by [No More Deaths/No Más Muertes](#)

Source:

**בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן**

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

**בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהֵחִיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה**

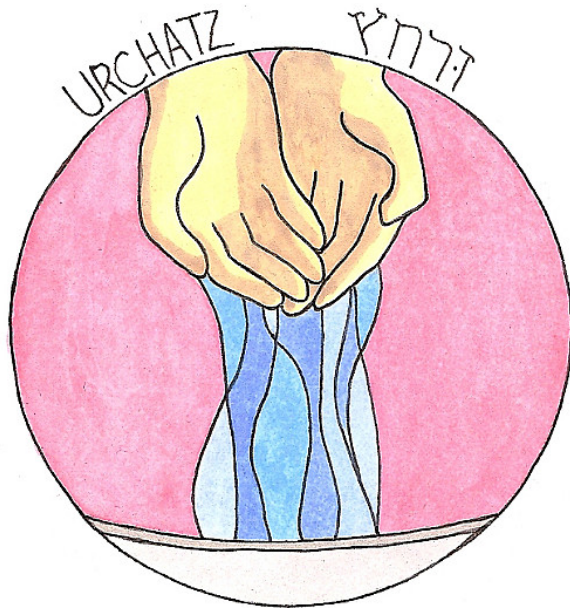
Baruch Atah Adonai, Eloheinu Melech ha-olam,  
she-hechiyanu v'key'manu v'higiyanu lazman hazeh.

Drink the first glass of wine!

## Freedom from Disease

Contributed by [Michelle Lippey](#)

Source:



## Freedom from Disease

There is no prayer for washing our hands at this stage in the seder (although we will say this prayer when we wash our hands later) so as we wash our hands, we celebrate the freedom from disease and take a moment to remember **Louis Pasteur**

In the 1850s, French scientist **Louis Pasteur** was employed by a brewing company to find out why their beer was going sour. Through the microscope he discovered micro-organisms growing in the liquid. He believed that these **germs**, so-called because they appeared to be germinating or growing, were causing the problem.

Today we give thanks for washing hands that prevented more deaths from COVID-19 and gratitude that we live in a world with an understanding of germs, micro-organisms and why washing our hands is a good idea.

## KARPAS

### Karpas Cocktail

Contributed by [SippingSeder](#)

Source: [SippingSeder.com](#)



Karpas is a vegetable other than bitter herbs on the seder plate, and it represents the coming of spring. It is usually parsley, but celery or cooked potato are sometimes also used. At the beginning of the seder, the karpas is dipped into salt water (Ashkenazi custom), vinegar (Sephardic custom) or charoset (Yemenite custom). The practice symbolizes the tears shed by enslaved Jews in Egypt.

Following a fairly literal approach, our karpas cocktail involves parsley and balsamic vinegar. We combine these with Leopold's American Small Batch Gin, which has some light flowery flavors that pair well with the subtle vegetal taste of the parsley. We definitely suggest using flat or Italian parsley instead of the curly variety, which we found a bit bitter. The effect of the vinegar is subtle, but it adds a nice complexity to the brighter flavors.

#### Ingredients:

2 oz (60 ml) Leopold's Gin

2 sprigs Flat or Italian Parsley – leaves only

3 drops Balsamic Vinegar

#### Directions:

- 1) Combine all ingredients in a shaker with ice. Shake gently to chill the drink and bruise the parsley.
- 2) Strain through a fine mesh strainer into a chilled cocktail glass.
- 3) Garnish with a single parsley leaf floating in the drink.

#### Notes:

The gentle shaking is the key to this cocktail. You want to roll the drink back and forth in the shaker to release the flavor of the parsley without overly macerating the leaves.

**Karpas**Contributed by [Old Forgotten Art Found](#)

Source:

Passover, like many Jewish holidays, combines the celebration of an event from Jewish memory with a recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration.

We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter. Most families use a green vegetable, such as parsley or celery, but some families from Eastern Europe have a tradition of using a boiled potato since greens were hard to come by at Passover time. Whatever symbol of spring and sustenance we're using, we now dip it into salt water, a symbol of the tears the Jewish people shed as slaves. Before we eat it, we recite a short blessing:

**בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאָדָמָה**

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.

We praise G-d, Ruler of Everything, who creates the fruits of the earth.

We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the snow, getting ready for reappearance just when we most needed them.

-

We all have given selflessly to this project, a project borne out of our collective desire to return art stolen by the Nazis to their rightful owners. What has the process of birthing our organization taught us? What can we each do with our individual talents to make our mission to repair history a success?



YACHATZ

## Yachatatz - silly

Contributed by [Karen Lipson](#)

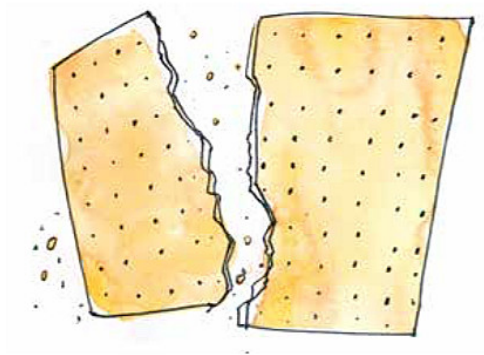
Source:



## From Amidst Brokenness

Contributed by [HIAS](#)

Source: <https://www.hias.org/passover2017>



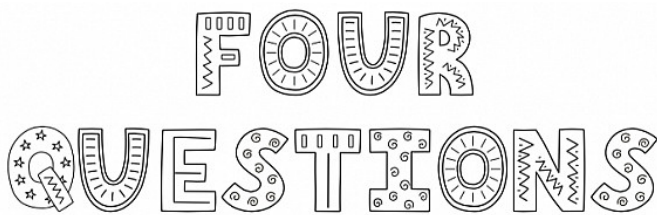
*Take the middle matzah of the three on your Seder plate. Break it into two pieces. Wrap the larger piece, the Afikoman, in a napkin to be hidden later. As you hold up the remaining smaller piece, read these words together:*

We now hold up this broken matzah, which so clearly can never be repaired. We eat the smaller part while the larger half remains out of sight and out of reach for now. We begin by eating this bread of affliction and, then, only after we have relived the journey through slavery and the exodus from Egypt, do we eat the Afikoman, the bread of our liberation. We see that liberation can come from imperfection and fragmentation. Every day, refugees across the globe experience the consequences of having their lives ruptured, and, yet, they find ways to pick up the pieces and forge a new, if imperfect, path forward.

## Four Q's Hebrew Coloring Page

Contributed by [Haggadot](https://haggadot.com)

Source: [Haggadot.com](https://haggadot.com)



### IN HEBREW

Mah nish'tanah ha-laylah ha-zeh mi-kol ha-leilot

מה נשתנה הלילה הזה מקל-הלילות:

She-be-chol ha-leilot anu och'lin hametz  
u-matzah, ha-laylah ha-zeh kulo matzah

שבכל-הלילות אנו אוכלין חמץ ומצה,  
הלילה הזה כלו מצה:

She-be-chol ha-leilot anu och'lin she'ar yerakot,  
ha-laylah ha-zeh maror

שבכל-הלילות אנו אוכלין שאר ירקות,  
הלילה הזה מרור:

She-be-chol ha-leilot ein anu mat'bilin afilu pa'am  
ehat, ha-laylah ha-zeh sh'tei fe'amim

שבכל-הלילות אין אנו מטבילין אפילו  
פעם אחת, הלילה הזה שתי פעמים:

She-be-chol ha-leilot anu och'lin bein yosh'vin  
u-vein mesubin, ha-laylah ha-zeh kulanu mesubin

שבכל-הלילות אנו אוכלין בין יושבין  
ובין מסבין, הלילה הזה כלנו מסבין:

## An anti-racist passover resource

Contributed by [Not Free to Desist](#)

Source:

### FOUR CHILDREN, REGARDLESS OF AGE

The Haggadah tells of four children: the Chacham, the wise one; the Rasha, the wicked one; the Tam, the straightforward one; and finally, the one who doesn't know what to ask.

**The Wise One/ The Chacham says: How do I become an anti-racist?**

To that one we say: Do the best you can until you know better. Then when you know better, do better.<sup>1</sup> Educate yourself about your own role in the mechanics of racism and how you can make choices to disrupt the structures and systems of injustice rather than perpetuating them.

**The Wicked One/ The Rasha says: I'm not a racist, so racial justice is not about me.**

To that one we say: You are complicit in a white America that slammed the door shut on the opportunity for the fundamental transformation of the civil rights movement.<sup>2</sup> You may not be guilty but you are responsible.<sup>3</sup>

**The Straightforward One / The Tam says: How do I even begin to confront racism?**

To that one we say: Repentance means a new insight, a new spirit. It also means a course of action.<sup>3</sup> Choose a place to begin, and that will be good enough for a start.

**To the One Who Does Not Know What to Ask we say:** We, too, are either ministers of the sacred or slaves of evil.<sup>4</sup> Your liberation is bound up with mine; let us work together.<sup>5</sup>

### Citations

<sup>1</sup> <https://www.oprah.com/oprahs-lifeclass/the-powerful-lesson-maya-angelou-taught-oprah-video>

<sup>2</sup> <https://time.com/5859214/james-baldwin-racism/>

<sup>3</sup> <https://voicesofdemocracy.umd.edu/heschel-religion-and-race-speech-text/>

<sup>4</sup> [https://www.bc.edu/content/dam/files/centers/boisi/pdf/f10/Heschel\\_Insecurity\\_of\\_Freedom\\_excerpt.pdf](https://www.bc.edu/content/dam/files/centers/boisi/pdf/f10/Heschel_Insecurity_of_Freedom_excerpt.pdf)

<sup>5</sup> <https://lillanetwork.wordpress.com/about/>

## Sunflower Seeds on My Seder Plate

Contributed by [Rebecca Missel](#)

Source: Image: <https://www.pexels.com/photo/sunflowers-1322185/>



This Passover, I'm placing a small dish of sunflower seeds on my seder plate to show my solidarity with the people of Ukraine. Sunflowers are the national flower of Ukraine, and have become a potent symbol of resistance to the recent Russian military invasion. They have been grown in Ukraine since the 18th Century and have been associated with Ukrainian national identity since the early 19th Century. They symbolize unity, life and well-being, and can be seen across the countryside.

After the Chernobyl nuclear disaster in 1986, sunflowers were widely grown in the area to help remove radiation contaminants from the soil. And in 1996, sunflowers were planted in celebration of Ukraine's nuclear disarmament.

Two of my great-grandparents were born in western Ukraine, in what was then known as the Pale of Settlement. Conjured in stories as the family patriarch, my Hebrew name (Moriah) is in memory of my great-grandfather, Max (Mordechai). He was born in 1886 in Husyatyn and emigrated to the Boston area in the early 1900s.

In 2005, I made the journey to the southern Ukrainian city of Odessa as part of a community exchange trip for my graduate studies. At the time, I did not feel a strong connection to this area as the land of my ancestors. But the foreignness of the city was erased by the friendliness of the people we met. From orphanages to JCCs to the apartments of homebound elderly, everyone's love of their city and their community overflowed.

Though we did not remain in touch, I can easily imagine these people embodying the resistance to an authoritarian ruler that is at the core of the Passover story. I can picture them on the famous Potemkin Steps on the coast of the Black Sea. In their hands are sunflower seeds.

And so, with a dish of these powerful seeds on my seder table, I will say a blessing of peace and protection for them, for my great-grandparents and for all the brave people of Ukraine.

*Rebecca Missel is the Director of Partnerships and Content at Haggadot.com*

## ChatGPT - 10 Plagues as WWE

Contributed by [Bernadette Chimner](#)

Source:

*ChatGPT Prompt: Recite the story of the 10 plagues as if you are witnessing them as a WWE commentator*

Ladies and gentlemen, welcome to the ultimate showdown between Moses and Pharaoh! We're about to witness an epic battle between the forces of good and evil, as God unleashes His power to deliver the Israelites from the clutches of slavery in Egypt. Hold on to your seats, folks, because things are about to get intense!

And here we go, the first plague: blood! The Nile turns red and the fish die, leaving the Egyptians in utter chaos! Pharaoh's magicians try to replicate the miracle, but they're no match for the power of God.

Up next, we have the frogs! They're everywhere, folks! In the streets, in the houses, even in the beds! Pharaoh's heart is hardened, but Moses and Aaron are persistent in their demand for freedom.

The third plague is lice! These tiny creatures are causing a lot of discomfort for the Egyptians, and even Pharaoh's magicians can't seem to get rid of them. Moses and Aaron are making their presence felt, folks!

And here comes the fourth plague: swarms of flies! The Egyptians are in complete disarray, and Pharaoh is starting to feel the heat. But will he give in to Moses and Aaron's demands?

Oh my goodness, folks, it's the fifth plague: diseased livestock! The cattle, sheep, and camels are all dropping dead, and the Egyptians are in a state of panic. Will Pharaoh finally relent and let the Israelites go?

Next up, we have the sixth plague: boils! The Egyptians are covered in painful sores, and even Pharaoh's magicians are unable to stand before Moses and Aaron. The power of God is undeniable, folks!

And now, the seventh plague: hail! This is no ordinary storm, folks. The hailstones are huge, and they're destroying everything in their path. Pharaoh is starting to get the message, but will he act on it?

The eighth plague is locusts! These insects are devouring everything in sight, leaving the Egyptians with nothing to eat. Pharaoh is feeling the pressure, but will he let the Israelites go?

And here we have the ninth plague: darkness! It's pitch black, folks. The Egyptians can't see a thing, and they're terrified. Will this be enough to finally convince Pharaoh to let the Israelites go?

And finally, the tenth plague: the death of the firstborn! This is the ultimate showdown, folks. God is about to deliver the final blow to Pharaoh and the Egyptians. The Israelites are spared, but the Egyptians are devastated. The power of God has prevailed!

What an incredible series of events, folks! It's been an absolute pleasure to witness these miracles unfold. Until next time, this is your WWE commentator signing off!

## Maggid Closing - Dayenu

Contributed by [Jeremy Kenner](#)

Source: Various

Fun fact: Persian and Afghani Jews hit each other over the heads and shoulders with scallions every time they say Dayenu! They especially use the scallions in the ninth stanza which mentions the manna that the Israelites ate everyday in the desert, because Torah tells us that the Israelites began to complain about the manna and longed for onions, leeks and garlic. Feel free to be Persian/Afghani for the evening if you'd like.

If He had brought us out from Egypt **אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם**

and had not carried out judgments against them **וְלֹא עָשָׂה בָּהֶם שְׁפָטִים**

— Dayenu, it would have been enough **דַּיֵּינוּ**

If He had given us the Shabbat **אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת**

and had not brought us before Mount Sinai **וְלֹא קָרַבְנוּ לְפָנֵי הַר סִינַי**

— Dayenu, it would have been enough **דַּיֵּינוּ**

If He had given us the Torah **אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה**

and had not brought us into the land of Israel **וְלֹא הֵכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל**

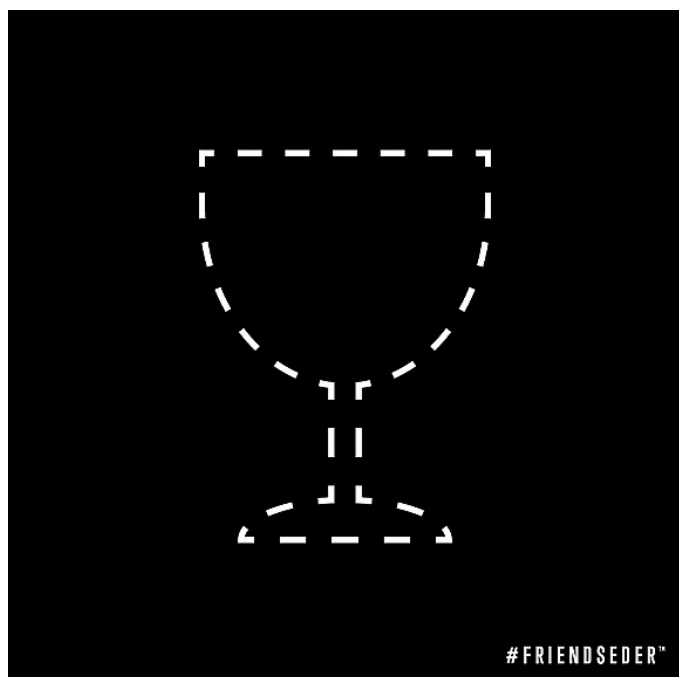
Dayenu, it would have been enough **דַּיֵּינוּ**

-- CUP #2 & DAYENU

## Cup #2 of Wine

Contributed by [#Friendseder](#)

Source: [www.friendseder.com](http://www.friendseder.com)



POUR ONE OUT

Reflect and discuss: Who isn't here that you're thinking about?

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן

Baruch Atah Adonai Eloheinu Melech Ha'olam Borei Pri HaGafen.

We acknowledge the Unity of All,  
and express gratitude for the fruit of the vine.

Drink Cup #2.



## Rachtzah

Contributed by [Lila Greenberg](#)

Source:

Washing our hands this time is different than the first time we rinsed our hands because we are more connected to the slaves having just reread the exodus story. We also have a specific blessing this time while the first time we did not. We raise our hands since we are performing a holy act; recognizing that we owe our freedom to the Jews, Moses, and God during the exodus story.

## The Wandering is Over Haggadah - Motzi Matzah

Contributed by [JewishBoston](https://JewishBoston.com)

Source: [JewishBoston.com](https://JewishBoston.com)

The blessing over the meal and matzah | *motzi matzah* | מוציא מצה

The familiar hamotzi blessing marks the formal start of the meal. Because we are using matzah instead of bread, we add a blessing celebrating this mitzvah.

**בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ**

*Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.*

We praise God, Ruler of Everything, who brings bread from the land.

**בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה**

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.*

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat matzah.

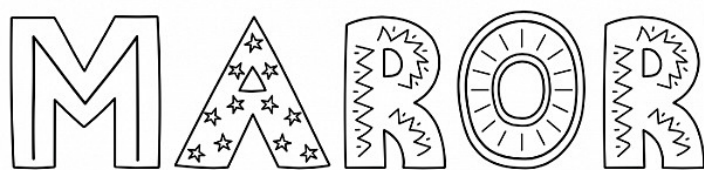
Distribute and eat the top and middle matzah for everyone to eat.

## Maror Coloring Page

Contributed by [Haggadot](https://haggadot.com)

Source: [Haggadot.com](https://haggadot.com)

Eat some horseradish.



מרור

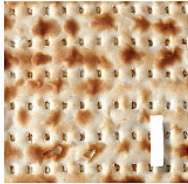


ברוך אתה יי אלהינו מלך העולם,  
אשר קדשנו במצותיו וצונו על אכילת מרור

*Baruch atah Adonai eloheinu melech ha-olamasher  
kid'shanu be-mitz'votav ve-tzivanu al achilat maror*

Praised are You, our God, Guide of the universe  
who has sanctified us by the mitzvot  
and instructed us to eat maror

## Matzah + Maror + Charoset



Matzah



+ Maror



+ Charoset



More Matzah!

## SHULCHAN OREICH

### Schitt's Creek Shulchan Oreich

Contributed by [Haggadot](#)

Source: Esther Kustanowitz & Schitt's Creek



You're finally there! It's Shulchan Orech, the part where everyone gets to eat and is so hungry that they can't make any food decisions. We like David's approach, even if he looks a little like a disgruntled pelican. Make a plate for us too...we'll be back to the seder in a bit.

TZAFUN

## TZAFUN

Contributed by [Rabbi Michael Lerner](#)

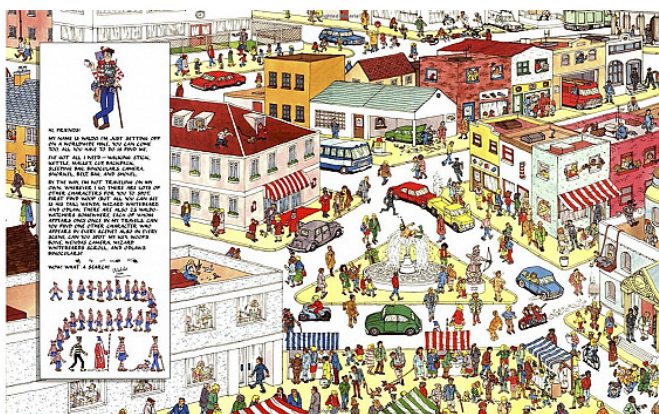
Source: <http://www.tikkun.org/nextgen/passover-haggadah-supplement-2011-2>

Find the Afikomen, symbolizing part of you that was split off and must be reintegrated into your full being to be a whole and free person.

## Where's Waldo & the Afikomen?

Contributed by [Cara Levine-Brenner](#)

Source: <https://www.heyalma.com/a-wheres-waldo-alternative-to-your-afikomen-hunt-this-passover/>



From ["A 'Where's Waldo' Alternative to Your Afikomen Hunt This Passover"](#) by Cara Goldfarb

BAREICH

## Traditional Third Cup of Wine (Hebrew)

Contributed by [Sara Smith](#)

Source: Unknown

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן



בָּרֵךְ Barech

*Pour the third cup of wine and recite Birkat Hamazon (Blessing after the Meal).*

שִׁיר הַמַּעֲלוֹת:

בְּשׁוּב יִהְיֶה אֶת־שִׁיבַת צִיּוֹן הִיָּינוּ כְּחֹלְמִים. אֲזַי מֵלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אֲזַי אִמְרוּ בְּגוֹיִם, הִגְדִּיל יי לַעֲשׂוֹת עִם אֱלֹהִים.  
הִגְדִּיל יי לַעֲשׂוֹת עִמָּנוּ, הִיָּינוּ שְׂמִחִים. שׁוּבָה יי אֶת שְׁבִיתֵנוּ, כְּאִפְיָקִים בְּנֶגֶב. הַזְרַעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ. הַלֹּחַ יִלֵּךְ וַיִּכְהֶה  
נֶשֶׁא מִשָּׁךְ הַזֶּרַע, בֹּא יְבֹא בְרִנָּה נֶשֶׁא אֶל־מִתְיוֹ

תְּהִלַּת יי יִדְבֵּר פִּי, וַיְבָרֵךְ כָּל בָּשָׂר שֵׁם קֹדֶשׁ לְעוֹלָם וָעֶד. וְאַנְחֵנוּ נְבָרֵךְ יְהִי מַעֲתָה וְעַד עוֹלָם הַלְלִיָּהּ. הוֹדוּ לֵי פִי טוֹב כִּי  
לְעוֹלָם חֲסִדוֹ. מִי יִמְלֵל גְּבוּרוֹת יי וְשִׁמְיֵה כָּל תְּהִלָּתוֹ

Shir Hama'alot, b'shuv Adonai et shee-vat Tzion, ha-yeenu k'chol meem. Az y'ma-lei s'chok pee-nu u'l-sho-  
nei-nu reena, az yo-m'ru va-goyim, heeg-deel Adonai la-asot eem eleh. Heeg-deel Adonai la-asot eemanu,  
ha-yee-nu s'mei-cheem. Shuva Adonai et sh'vee-tei-nu, ka-afee-keem ba-negev. Ha-zor-eem b'deem-ah  
b'reena yeek-tzo-ru. Ha-loch yei-lech u-va-cho no-sei me-shech hazara, bo yavo v'reena, no-sei alu-mo-tav.

*T'hilat Adonai y'daber pi, vivareich kol basar shem kod'sho l'olam va'ed. Va-anachnu n'varech ya, mei-ata  
v'ad olam, hal'luya. Hodu la-Adonai ki tov, ki l'olam chasdo. Mi y'maleil g'vurot Adonai, yashmi'a kol t'hilato.*

When the Lord returns us from exile back to Zion, it will be as though in a dream. We will laugh and sing  
with joy. It shall be said around the world: "The Lord has done great things for them." The Lord did great  
things for us, and we shall rejoice. God, restore our fortunes. We shall be like streams in the Negev. Those  
who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he  
shall come home with joy, bearing his sheaves.

*Include parentheses when there is a minayn present.*

Leader:

רַבּוֹתֵי נְבָרֵךְ

Rabotai n'vareich.

Friends, let us say grace.

Participants:

יְהִי שֵׁם יי מְבָרֵךְ מַעֲתָה וְעַד עוֹלָם

Y'hee sheim Adonai m'vo-rach mei-atah v'ad olam.

Praised be the name of the Lord now and forever.

Leader:

יְהִי שֵׁם יי מְבָרֵךְ מַעֲתָה וְעַד עוֹלָם. בְּרִשׁוֹת מְכֻנָּה וְרִבּוֹנוּ וְרַבּוֹתֵי נְבָרֵךְ (אֱלֹהֵינוּ) שְׁאֲכַלְנוּ מִשְׁלוֹ

Y'hee sheim Adonai m'vorach mei-atah v'ad olam. Beer-shut maranan v'rabanan v'rabotai, n'vareich  
(Eloheinu) she'achalnu mee-shelo.

Praised be the name of the Lord now and forever. With your permission, let us now bless (our God) whose food we have eaten.

Participants:

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשְׁלוֹ וּבִטּוּבוֹ חַיִּינוּ.

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Blessed be (our God) whose food we have eaten.

Leader:

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשְׁלוֹ וּבִטּוּבוֹ חַיִּינוּ.

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Blessed be (our God) whose food we have eaten.

All together:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

Baruch hu u-varuch sh'mo.

Blessed be He and blessed be His name.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵן אֶת הָעוֹלָם כֻּלּוֹ בִּטּוּבוֹ בָּחַן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל בֶּשֶׂר, כִּי לְעוֹלָם חֶסֶד. וּבִטּוּבוֹ הַגָּדוֹל תַּמִּיד לֹא חָסַר לָנוּ וְאֵל יִחְסַר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל יי וּמִפְרִנְס לְכָל וּמַטִּיב לְכָל וּמַכִּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יי הֵן אֶת הַכֹּל.

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid lo chasar lanu v'al yechsar lanu mazon l'olam va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

נוֹדֶה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנַּחֲלָתָ לָאֲבוֹתֵינוּ אֶרֶץ חֲמֵדָה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ שֶׁתַּתִּמַּת בְּבִשְׂרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלִּמַּדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חַן וְחֶסֶד שֶׁחִוֵּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה יי וּמִפְרִנְס אוֹתָנוּ תַּמִּיד בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid lo chasar lanu v'al yechsar lanu mazon l'olam va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.*

We thank you, Adonai, Lord our God, for having given a beautiful, good, and spacious land; for having taken us out from the land of Egypt and redeemed us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for the life, grace and kindness You have granted us; and for the food with which You always sustain us.

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנִיחָנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ יִתְבָּרַךְ שְׁמְךָ בְּפִי כָל חַי תַּמִּיד לְעוֹלָם וָעֶד. כִּכְתוּב, וְאָכַלְתָּ וּשְׂבַעְתָּ. וּבִרְכַּתְּ אֶת יי אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יי עַל הָאֶרֶץ וְעַל הַמִּזֶּן.

כחם נא יי אלהינו על ישכאל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מלכות בית דוד משיחך ועל הבית הגדול והקדוש שנקרא שמך עליו. אלהינו אבינו רענו זוננו פרנסנו וכלכלנו והריוחנו והרנחנו לנו יי אלהינו מהרה מכל צרותינו. ונא אל תפריכנו יי אלהינו לא לידי מתנת בשר ודם ולא לידי הלאצתם, כי אם לידי המלאכה הפתוחה הקדושה והרחבה, שאל נבוש ולא נכלם לעולם ועד

*V'al hakol Adonai Eloheinu anachnu modim lach um'varchim otach, yitbarach shimcha b'fi kol chai tamid l'olam va'ed. Kakatuv, v'achalta v'savata uveirachta et Adonai Elohecha al ha'aretz hatova asher natan lach. Baruch atah Adonai al ha-aretz v'al hamazon.*

Racheim na Adonai Eloheinu al Yisrael amecha v'al Y'rushalayim irecha v'al Tzion mishkan k'vodecha v'al malchut beit David m'shichecha v'al habayit hagadol v'hakadosh shenikra shimcha alav. Eloheinu Avinu r'einu zuneinu parn'seinu v'chalk'lenu v'harvicheinu v'harvach'lanu Adonai Eloheinu m'heira mikol-tzaroteinu. V'na al tatz'richeinu Adonai Eloheinu, lo lidei matnat basar vadam v'lo lidei hal'va'atam, ki im l'yad'cha ham'lei'a hap'tucha hak'dosha v'har'chava, shelo neivosh v'lo nikaleim l'olam va'ed.

For everything, Adonai, our God, we thank and praise You. May your name be blessed by all forever, as it is written: "After you have eaten and are satisfied, you shall bless Adonai, our God for the good land he has given you." Praised are you, Adonai, for the land and the food.

Have mercy, Adonai our God, on Israel your people, on Jerusalem your city, on Zion the abode of your glory, on the kingdom of the house of David your anointed one, and on the great and holy Temple that bears your name. Our God, our Father, tend and feed us; sustained and support us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Lord our God, O make us not rely on the gifts and loans of men but rather on your full, open and generous hand, that we may never be put to shame and disgrace. Adonai Eloheinu, lo lidei matnat basar vadam v'lo lidei hal'va'atam, ki im l'yad'cha ham'lei'a hap'tucha hak'dosha v'har'chava, shelo neivosh v'lo nikaleim l'olam va'ed.

*(On Shabbat:*

רצה והחליצנו יי אלהינו במצותיך ובמצות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה כמצות רצונך. ובצונך הניח לנו יי אלהינו שלא תהא צרה נגדן ואנחה ביום מנוחתנו. והראנו יי אלהינו בנחמת ציון עירך וירושלים עיר קדשך כי אתה הוא בעל הישועות ובעל הנחמות

*R'tzei v'hachalitzeinu Adonai Eloheinu b'mitzvotcha, uv'mitvat yom hash'vi'i haShabbat hagadol v'hakadosh hazeh. Ki yom zeh gadol v'kadosh hu l'fanecha, lishbat bo v'lanuach bo b'ahavah k'mitzvat r'tzonecha. U'birtzoncha hani'ach lanu Adonai Eloheinu, shelo t'hei tzara v'yagon va'anacha b'yom m'nuchateinu. V'har'einu Adonai Eloheinu b'nechamat Tzion irecha, uv'vinyan Yerushalayim ir kodshecha, ki atah hu ba'al ha'y'shuot u'va'al hanechamot.*

Favor us and strengthen us, Lord our God, with your commandments – with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before you to abstain from work and rest on it in love according to your will. In your will, Lord our God, grant us rest so that there be nor sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion your city comforted, Jerusalem your holy city rebuilt, for you art Master of all salvation and consolation.)

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע ויראה וישמע ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפלטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הזה. זכרנו יי אלהינו בו לטובה ופקדנו בו לברכה והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה

*Eloheinu v'Elohei avoteinu, yaleh v'yavo v'yagiah v'yeira'eh v'yeiratzeh v'yishma v'yipakeid, v'yizacheir zichroneinu ufikdoneinu, v'zichron avoteinu, v'zichron Mashiach ben David avdecha, v'zichron Y'rushalayim ir kodshecha, v'zichron kol amkha beit Yisrael l'fanecha, lifleita l'tova l'chein ul'chesed ul'rachamim, l'chayim ul'shalom b'yom chag hamatzot hazeh zochreinu Adonai Eloheinu bo l'tova*

*ufokdeinu vo livracha v'hoshieinu vo l'chayim. uv'dvar y'shuah v'rachamim chus v'chaneinu v'racheim  
aleinu v'hoshieinu ki eilecha eineinu, ki eil melech chanun vrachum ata.*

Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Festival of Matzot. Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you art a gracious and merciful God and King.

וּבִנְה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יי, בּוֹנֵה בְּרַחֲמֶיךָ יְרוּשָׁלַיִם. אָמֵן

*Uv'nei Y'rushalayim ir hakodesh bimheira v'yameinu. Baruch atah Adonai, boneh v'rachamav Y'rushalayim.  
Amein.*

Rebuild Jerusalem the holy city speedily in our days. Praised are you, Adonai, who will rebuild Jerusalem in mercy. Amen.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבֵינוּ מִלְכֵנוּ אֲדִירֵנוּ בּוֹרְאֵנוּ גֹאֲלֵנוּ יוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שֶׁבָּכָל יוֹם וַיּוֹם הוּא הַטִּיב הוּא מְטִיב הוּא יִטִּיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד לָחַן וְלִחְסֵד וְלִרְחֻמִּים וְלִרְחוּם הַצֶּלָה וְהַצִּלָּה בְּרַכָּה וְיִשׁוּעָה נְחָמָה פְּרִיָסָה וְכִלְכֵּלָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם אֶל יְחַסְדֵּנוּ.

*Baruch atah Adonai, Eloheinu melech ha'olam, ha'Eil Avinu Malkeinu Adireinu Bor'einu Go'aleinu Yotz'reinu  
K'dosheinu k'dosh Ya'akov ro'einu ro'ei Yisrael Hamelech hatov v'hameitiv lakol sheb'chol yom vayom hu  
heitiv, hu meitiv, hu yeitiv lanu. Hu g'malanu hu gomleinu hu yig'm'leinu la'ad, l'chein ul'chesed  
ul'rachamim ul'revach hatzala v'hatzlacha, b'racha vi'shua nechama parnasa v'chalkala v'rachamim  
v'chayim v'shalom v'chol-tov, u'mikol tuv l'olam al y'chasreinu.*

Praised are you, Adonai our God, Ruler of the universe. Adonai, you are our father, our king and sovereign, our creator, our redeemer, our maker, the holy one of Jacob, the shepherd of Israel, the good king who does good to all and has done good, is doing good, and will do good. You bestow favors on us constantly.

You lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May you never deprive us of any good thing.

הַרְחַמְנוּ הוּא יְמִלֵךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחַמְנוּ הוּא יַתְּבַר בְּשָׁמַיִם וּבָאָרֶץ. הַרְחַמְנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים וַיִּתְפָּאֵר בְּנוֹ לְעַד וְלִנְצִיחַ נְצִחִים וַיִּתְהַדָּר בְּנוֹ לְעַד וְלְעוֹלָמֵי עוֹלָמִים. הַרְחַמְנוּ הוּא יְפַרְנֶסֶנוּ בְּכָבוֹד. הַרְחַמְנוּ הוּא יִשְׁבֵּר עָלֵנוּ מַעַל צָוָרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיזִית לְאַרְצֵנוּ. הַרְחַמְנוּ הוּא יִשְׁלַח לָנוּ בְּרַכָּה מְרִבָּה בְּבֵית הַזֶּה וְעַל שְׁלֹחַן זֶה שֶׁאֵכְלֵנוּ עָלָיו. הַרְחַמְנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב וּבִישׁוּר לָנוּ בְּשׁוּרוֹת טוֹבוֹת וְיִשׁוּעוֹת וְנִחְמוֹת.

*Harachaman hu yimloch aleinu l'olam va'ed. Harachaman hu yitbarach bashamayim u'va'aretz.  
Harachaman hu yishtabach l'dor dorim, v'yitpa'ar banu la'ad u'l'neitzach n'tzachim, v'yit'hadar banu la'ad  
ul'olmei olamim. Harachaman hu y'far'n'seinu b'chavod. Harachaman hu yishbor uleinu mei'al tzavareinu,  
v'hu yolicheinu kom'miyut l'artzeinu. Harachaman hu yishlach lanu b'racha m'ruba babayit hazeh, v'al  
shulchan zeh she'achalnu alav. Harachaman hu yishlach lanu et Eliyahu Hanavi zachur latov, vivaser lanu  
b'sorot tovot y'shu'ot v'nechamot.*

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations; may He be glorified in us forever and ever; may

He be honored in us to all eternity. May the Merciful One grant us an honorable livelihood. May the Merciful One break the yoke from our neck; may He lead us upstanding into our land. May the Merciful One send ample blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת

*Harachaman hu y'vareich et*

May the Merciful One bless

*for one's parents:*

אָבִי מוֹרִי (בַּעַל הַבַּיִת הַזֶּה) וְאִתּוֹ אִמִּי מוֹרָתִי (בַּעֲלַת הַבַּיִת הַזֶּה), אוֹתָם וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם

*avi mori (ba'al ha-bayit ha-zeh), v'et imi morati (ba'alat ha-bayit) ha-zeh, otam v'et beitam, v'et zar'am, v'et kol asher lahem,*

(my revered father) the master of this house and (my revered mother) the mistress of this house, them, and their household, and their children, and everything that is theirs,

*for one's family:*

אוֹתִי (וְאֶת אִשְׁתִּי/בַּעְלִי/זֶרְעִי וְאֶת) כָּל אֲשֶׁר לִי

*oti (v'et ishti / ba'ali / zar-i v'et) kol asher li,*

me (and my wife/husband/children) and all that is mine

*for one's hosts:*

בַּעַל הַבַּיִת הַזֶּה וְאִתּוֹ בַּעֲלַת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם

*ba'al ha-bayit ha-zeh, v'et ba'alat ha-bayit ha-zeh, otam v'et beitam, v'et zar'am, v'et kol asher lahem,*

our host and our hostess, them, and their household, and their children, and everything that is theirs,

*for all others:*

וְאֶת כָּל הַמְּסֻבִּין כָּאן

*v'et kol ham'subim kan,*

and all who are seated here,

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב בְּכָל מָכַל כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ כָּלנוּ יַחַד בְּבִרְכָּה שְׁלֵמָה, וְנֹאמַר אָמֵן

*otanu v'et kol asher lanu, k'mo she'nitbarchu avoteinu Avraham Yitzchak v'Ya'akov bakol mikol kol, kein y'vareich otanu kulanu yachad bivricha sh'leima, v'nomar, Amein.*

us all together and all our possessions just as He blessed our forefathers Abraham, Isaac, and Jacob, with every blessing. May He bless us all together with a perfect blessing, and let us say, Amen.

בְּמֵרוֹם וְלִמְדוֹ עֲלֵיהֶם וְעָלֵינוּ זְכוּת שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם. וְנֹשֵׂא בְרָכָה מֵאֵת יי וְצִדְקָה מֵאֱלֹהֵי יִשְׁעָנוּ. וְנִמְצָא חֵן וְשִׁכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם

*Bamarom y'lamdu aleihem v'aleinu z'chut she't'hei l'mishmeret shalom. V'nisa v'racha mei'eit Adonai, utz'daka mei'Elohei yisheinu, v'nimtza chein v'seichel tov b'einei Elohim v'adam.*

May heaven find merit in us that we may enjoy a lasting peace. May we receive blessings from the Lord, justice from the God of our salvation, and may we find favor and good sense in the eyes of God and men.

*On Shabbat:*

(הַרְחַמֵּן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים)

*Harachaman hu yanchileinu yom shekulo Shabbat u'minucha ul'chayei ha'olamim.*

May the Merciful One cause us to inherit the day which will be all Sabbath and rest in the eternal life.)

Optional blessings:

הַרְחַמֵּן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב

הַרְחַמֵּן הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל

הַרְחַמֵּן הוּא יְבָרֵךְ אֶת חֵילֵי צָבָא הַגִּבּוֹהַ לְיִשְׂרָאֵל, וַיְגַן עֲלֵיהֶם

הַרְחַמֵּן הוּא יְבָרֵךְ אֶת מְדִינַת הַזֹּאת, וְאֶת חֵילֶיהָ, וַיְגַן עֲלֵיהֶם

הַרְחַמֵּן הוּא יִשְׁכֵּן שְׁלוֹם בֵּין בְּנֵי יַעֲקֹב וּבְנֵי יִשְׁמָעֵאל

הַרְחַמֵּן הוּא יִזְכֵּנוּ לִימֹת הַמָּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא

*Harachaman hu yanchileinu yom shekulo tov.*

*Harachaman hu y'variech et M'dinat Yisrael.*

*Harachaman hu y'variech et chayelei Tz'va Hagana l'Yisrael, v'yagein aleihem.*

*Harachaman hu y'variech et m'dinat hazot, v'et chayeleiha, v'yagein aleihem.*

*Harachaman hu yashkiyn shalom Bayn binei Ya'akov u'vnei Yishma'ayl.*

*Harachaman hu y'zakeinu limot Hamashiach ul'chayei ha'olam haba.*

May the Merciful One cause us to inherit the day of total goodness.

May the Merciful One bless the State of Israel.

May the Merciful One bless those who serve in the IDF and watch over them.

May the Merciful One bless this country, and its soldiers, and watch over them.

May the Merciful One enable us to live in the days of the Messiah and in the world to come.

מִגְדוֹל יְשׁוּעוֹת מַלְכוּת וְעֵשֶׂה חֶסֶד לְמָשִׁיחוֹ לְדָוִד וּלְזֶרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֶמְרוּ אָמֵן

יִרְאוּ אֶת יְיָ קֹדֶשׁוֹ כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים כָּשׁוּ וְרַעְבּוּ וְדָרְשׁוּ יְיָ לֹא יִחָסְרוּ כָּל טוֹב. הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֶסֶד. פּוֹתַח אֶת יָדָהּ וּמַשְׁבִּיעַ לְכָל חַי כְּצוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יְבַטֵּחַ בְּיָד וְהָיָה יְיָ מְבַטְחוֹ. נַעַר הָיִיתִי גַם זִקְנָתִי וְלֹא כָאִתִּי צָדִיק נִעְזָב וְזָרְעוֹ מְבַקֵּשׁ לָחֶם. יְיָ עַז לַעֲמוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם

Migdol y'shu'ot Malko v'oseh chesed limshicho l'David ul'zar'o ad olam. Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael v'imru, Amein.

*Y'ru et Adonai k'doshav, ki ein machsor lirei'av. K'firim rashu v'ra'eivu, v'dorshei Adonai lo yach's'ru chol tov. Hodu l'Adonai ki tov ki l'olam chasdo. Potei'ach et yadecha, u'masbia l'chol chai ratzon. Baruch hagever asher yivtach b'Adonai, V'haya Adonai mivtacho. Na'ar hayiti gam zakan'ti, v'lo ra'iti tzadik ne'ezav, v'zar'o m'vakesh lachem. Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.*

God is our tower of salvation, showing kindness to his anointed, to David and his descendants forever.

May he who creates peace in his heavenly heights, may he grant peace for us, all Israel; and all humanity, and we can say, Amen.

Revere the Lord, you his holy ones for those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord shall not lack any good thing. Give thanks to the Lord, for he is good; his kindness endures forever. You open your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the Lord, and whose trust is in the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children wanting bread. The Lord will give strength to his people; the Lord will bless His people with peace.

*The Blessing after the Meal concludes by drinking the Third Cup of wine, while reclining to the left.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן

*Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.*

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

Elijah

*Fill the Cup of Elijah on the table. Traditionally the youngest children open the door for Elijah. Everyone joins in singing "Eliyahu Ha-Navi" and then the door is closed.*

Eliyahu Ha-navee

Eliyahu Ha-tish-bee

Eliyahu, Eliyahu

Eliyahu Ha-giladee

Bim Heira B'yameinu Yavo eileinu

Eem mashiah ben David

Eem mashiah ben David

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אָכַל אֶת יַעֲקֹב וְאֶת בֵּיתוֹ הִשְׁמָה. שִׁפְךָ  
עַל־יָהֵם וְעַמְּךָ וְזָרוֹן אֶפְרַיִם יִשִּׁיגֶם. תִּרְדֹּף בָּאֵף וְתִשְׁמִידֵם מִתַּחַת שָׁמַי "

*Shfoch chamatcha el hagoyim asher lo y'da'ucha v'al mamlachot asher b'shimcha lo kara'u. Ki achal et Ya'akov v'et naveihu heishamu. Shfoch Aleihem zamech vacharon apcha yasigaim. Tirdof b'af v'tashmidaim mitachat shmay Adonai.*

"Pour out your fury on the nations that do not know you, upon the kingdoms that do not invoke your name, they have devoured Jacob and desolated his home." (Ps. 79:6,7) "Pour out your wrath on them; may your blazing anger overtake them." (Ps. 69.25) "Pursue them in wrath and destroy them from under the heavens of the Lord!" (Lam. 3:66)

HALLEL

## Haggadah Haiku

Contributed by [caroline](#)

Source: Unknown

On Passover we

Opened the door for Elijah

Now our cat is gone.



NIRTZAH

**Nirtzah**

Contributed by [Sara Smith](#)

Source: [www.Chabad.org](http://www.Chabad.org)

*Afterwards say:*

**NEXT YEAR IN JERUSALEM!**

## CONCLUSION

### Tyrion Lannister Raises A Glass

Contributed by [Esther Kustanowitz](#)

Source: Esther Kustanowitz



Whether winter is coming or just immediately past, raise a glass that — as is always the case for Tyrion Lannister — merely the first of many. You will drink until you cannot remember who rules from the Iron Throne, until you're rooting for romantic tension between a brother and sister, until you're convinced that, sure, you could control those dragons because you're really good with animals.

When the night is dark and full of terrors, what is a hero? One who does what must be done? Or who stays out of an unjust fight? You can't solve the world's conundra today, but in this first cup, be your own hero, and get in touch with all of the things that make you, you: you're well-read, you're living a life of relative privilege, and people underestimate you at their peril. By cup #4, you will be like Jon Snow, and know nothing. But here, now, you know it all, like Tyrion, even if no one listens to you. Replenish your flagon; but stay far from dragons.

[Image source: [GIPHY](#)]

SONGS

## The Wandering is Over Haggadah - Who Knows One

Contributed by [JewishBoston](#)

Source: [JewishBoston.com](#)

### Who Knows One?

*At some seders, people go around the table reading the question and all 13 answers in one breath.  
Thirteen is hard!*

Who knows one?

I know one.

One is our God in Heaven and Earth

Who knows two?

I know two.

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows two?

I know two.

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows four?

I know four.

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows five?

I know five.

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows six?

I know six.

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows seven?

I know seven.

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows eight?

I know eight.

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows nine?

I know nine.

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows ten?

I know ten.

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows eleven?

I know eleven.

Eleven are the stars

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs  
Two are the tablets of the covenant  
One is our God in Heaven and Earth  
Who knows twelve?

I know twelve.

Twelve are the tribes  
Eleven are the stars  
Ten are the Words from Sinai  
Nine are the months of childbirth  
Eight are the days for circumcision  
Seven are the days of the week  
Six are the orders of the Mishnah  
Five are the books of the Torah  
Four are the matriarchs

Three are the patriarchs  
Two are the tablets of the covenant  
One is our God in Heaven and Earth  
Who knows thirteen?

I know thirteen

Thirteen are the attributes of God  
Twelve are the tribes  
Eleven are the stars  
Ten are the Words from Sinai  
Nine are the months of childbirth  
Eight are the days for circumcision  
Seven are the days of the week  
Six are the orders of the Mishnah  
Five are the books of the Torah  
Four are the matriarchs  
Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

## Chad Gadya English

Contributed by [Mamie Stewart](#)

Source:

Chad gadya. Chad gadya.

That Father bought for two zuzim, Chad gadya. Chad gadya.

Then came a cat and ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Then came a dog and bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Then came a stick and beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Then came fire and burnt the stick, that beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Then came water and quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Then came the ox and drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Then came the butcher and slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Then came the Angel of Death and killed the butcher, that slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Then came the Holy One, Blessed be He and slew the the Angel of Death, that killed the butcher, that slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.



